1: Nimuendaju E-5 (1929-1936) 1946 SOS Timbira SOS

knife—a Collins 128—stuck in a new leather sheath, and calmly added it to the gifts. When the kẹ'makra and atụ'kmakra go on a joint hunting trip, the former give to the latter a bow, whatever is required for shooting, and the knife for cutting up the game. The killer of a jaguar would exchange weapons with the first companion summoned by his call, even surrendering a gun for a bow. The tool used by the elders in manufacturing the kokré log at the close of the ceremonial period is not returned to the vụ'tẹ"s father.

Decorative articles manufactured by special persons for the wearer never remain his property, being generally passed on—sometimes after hardly a few minutes' use—to his hąpín. On the other hand, the kõkrị't masks become the property of the Mummers' "mothers" at the close of the festive period (p. 212). In other instances the councilors decide who is to receive the decoration. Thus the ketúaye outfit of 1930 was divided between me and the father of the girl associate, Iromkré, for he had taken great pains to fulfill his obligations toward his daughter's age-class moiety; and I had made a contribution for the festival. For the same reason in 1933 the council bestowed on me the ceremonial lance of the pepyé (pl. 31, *c*, *d*).

On well-nigh innumerable occasions food or prepared dishes, notably meat pies, must be provided. I should have to go through the entire ceremonial to list all the instances. The offerings range from an ordinary bowlful of food and the dramatic remuneration of the plaza groups by the novices' kinswomen, who set up in front of the youths' matrilineal homes carrying baskets (po) ostentatiously crammed with victuals. The obligations of the King Vultures also may be cited here, as well as the history of the arara feathers on the lance awarded to the leader of the Clowns.

Alienable incorporeal property is unknown. Ceremonial functions are conveyed gratis by inheritance along with the correlated personal names. All songs are common property, to be learnt and sung by anyone willing and able to do so. The Sun is addressed in impromptu words, and I have never noted any signs of magical formulae.

Since prior to contact with civilization the Timbira hardly owned objects of permanent value, the rules of inheritance must have been of minor significance. Snethlage goes so far as to allege (without citing his source) the destruction or interment with the corpse of such personal belongings as weapons, tools, and decoration. Such destruction is unknown to the contemporary Canella. If an Indian dies without issue, his present heirs are his matrilineal kindred, who for the time being take his weapons and ornaments into custody. Two or three days after the funeral they put everything on a mat, around which the relatives assemble for a lament. The gravedigger also appears and is allowed to pick out one or two items from the legacy. Formerly the usage was not to compensate him in this way, but with two newly plaited carrying baskets and large, decorated gourd bowls. The rest was distributed among the relatives. The dead man's sister's son does not receive any special share. On the other hand, they always give the widow some portion of the inheritance; in decency she, in turn, retaining as she does the cultivated plot, will give her mother-in-law a present from the crops raised there. If the deceased has children, they appropriate everything, irrespective of their sex. A woman's house and field, as well as her other belongings, are inherited by her daughter; if there is none, her sister or her sister's daughter inherits, never the deceased woman's husband or son. Thus, children of both sexes inherit from their father, but only a daughter inherits from her mother.

Penal law.—Since all the emphasis is on the preservation of intratribal peace, penal law is little developed. Ribeiro says:[250]

[250] Memoria, § 10.